/25 cont./

*795 refrigerator, radio, power plant, powerful American cars, etc
793 .... Certain ones even own real estate in Dakar which they rent for a good price, increasing their revenues by that much more.

If this standard of living is the result of the attachment and the fanatical work of the talibés, reciprocally this luxury increases their prestige in the eyes of these same talibés. These simple people see in this exterior wealth a sign of the greatness, power, and glory of their marabout. They are proud to see him rich and influential, as if they themselves participated in this wealth and influence.

Still another anecdote will underline, it seems, this blind admiration of the faithful for their religious leaders in spite of (and perhaps because of) the exterior signs of their wealth.

The domestic servant of a European official had accompanied his employer to Touba, to the home of Failou M'Backé. Thus he could enter the carré of "his" marabout (for he was a Murid). Upon returning, he said to his employer in a tone of sincere admiration and without a critical afterthought: "My [352] marabout is a great marabout; his carré has many bedrooms and in each bedroom there is a good bed." When one knows [513] that the majority of the Blacks usually sleep on wretched pallets or even on mats, and that to possess a good bed is one of the first objectives of the African who advances, one will appreciate the full value of this remark...

793 After that no one will be surprised that some people have
*795 labeled as "servitude" the situation which the Murid marabouts
244 reserve for the talibés who work on their plantations. They are,
●555 in fact, grouped in teams of ten to 20, and each team has a piece of land to cultivate. Of course the teams compete zealously to bring to the marabout the handsomest harvest. The zeal of the teams is all the greater because each member can hope, if the marabout notices his own zeal, to be initiated at the end of several years to the Murid dikr and to have in his turn a Murid village to superintend. He can even hope to have assigned to him a new area to be attached to the brotherhood

/25 cont./

793 and to receive the title of Cheikh, with the advantages which
* 795 that confers. While waiting, he works at hoeing and clearing
244 land without counting or measuring all the lands capable of pro-
[555] ducing the groundnuts which make up the fortune of his mara-
bout.

It is this way of colonizing the lands, and more particularly the new lands, which has made the brotherhood play an important role in the economy of Senegal in recent years. The Murid marabouts have been and remain clearers /26/ of land and large-
[433] scale producers of groundnuts. It can be estimated that they alone produce a little more than half of the total harvest of the Territory.

793 This brilliant picture is nevertheless not without shadows.
*795 Even though the influence of the Murid leaders is not dangerous
578 on the political level as a consequence of the good understanding which exists between them and the Administration, even though there is no reason to fear that they may incite the members of the brotherhood to insubordination, their presence in the villages does pose problems. There are problems when they have settled in villages whose chiefs are not Murids (if not, sometimes, anti-Murid). In these cases it often happens that there are collisions
[622] between the customary chiefs and the Murid marabouts, principally since the reforms of 1945 which diminished considerably the powers of the chiefs and their prestige in the eyes of the people at a time when the influence and glory of the marabouts were
[632] increasing. Many times the Murids of a canton want to obey only their religious leader and willfully ignore the canton chief. In addition, in the face of the invading agricultural activity of the Murids, the non-Murid populations stiffen themselves more and more and try to resist their agrarian encroachments. That sometimes creates quarrels; indeed it even provokes violent disorders which have to be arbitrated or stopped.

793 On the other hand, the recent political evolution which is
*795 resulting in giving the right to vote to all Senegalese men and
666 all Senegalese women has prompted the politicians to seek the collaboration and friendship of the Murid leaders... so that they